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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The New Age

When navies are forgotten,
And fleets are useless things;
When the dove shall warm her bosom
Beneath the eagle's wings;—

When memory of battles
At last is strange and old;
When nations have one banner
And creeds have found one fold;—

When the Hand that sprinkles midnight,
With its powdered drift of suns,
Has hushed this tiny tumult
Of sects and swords and guns;—

Then Hate's last note of discord
In all God's world shall cease,
In the conquest, which is service,
In the victory, which is peace.

—*Frederic Lawrence Knowles.*

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"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVI | THURSDAY, JANUARY 4, 1906 | NUMBER 18

The law is: To each shall be rendered his own. As thou sowest, thou shall reap. Smite, and thou shalt smart. Serve, and thou shalt be served. If you love and serve men, you cannot, by any hiding or stratagem, escape the remuneration. Secret retributions are always restoring the level, when disturbed, of the Divine Justice. It is impossible to tilt the beam.—*Emerson.*

No one should avoid the reading of Robert Hunter's book on "Poverty," because it is disagreeable reading. No one has a right to assume himself capable of wise administration of his own or the community's wealth who persists in remaining ignorant of such facts and figures as Mr. Hunter gives us here as the result of an inside study of the situation in New York.

It's none too early now to begin to get ready for next Christmas. Profiting by recent experience, we are better able to judge of the better way. The friends of Christmas will steadily seek the elimination of the fever, the hurry and the commercialism. Gifts? Yes, but when possible a gift that represents the giver rather than the taste or money position of the receiver. Candy? Yes, but candy as a spiritual consolation rather than a physical indulgence. Hence, the smaller the bulk and the finer the quality, the better, the more dainty the package, the longer will it stay around. Let's begin now to have a Merry Christmas for 1906.

The problem of democracy is the problem of simplicity. It will be found that civic righteousness is inseparably connected with plain living, modest bearing and economic habits. The ethical revealments of 1905 go to corroborate the political economy of John Ruskin, who taught that the well being of the nation, as well as of the individual, depends upon the application of the principles of morality, the laws of sanity in matters of dress, diet and debt. The dry rot at the heart of every community, as well as of every individual, is found in connection with the extravagance of dress, the love of display, the tyranny of fashion, the indulgences of the appetite, the food and drink question—not whisky alone, but whisky and its attendant indulgences—everything that yields passing gratification without nourishing the body, and the deviations from the integrities represented in the old-fashioned virtue of "pay as you go." Dress, diet (including drink) and debt are the three "Ds" the study of which leads to democracy and civic purity as well as to the salvation of the individual soul.

Every well constituted journal knows how to reach the North Pole. UNITY has long had a favorite theory of its own. It does not expect that Walter Wellman or any other man can reach the North Pole at a spurt; it must be approached by deliberate, scientific methods, which would be made possible only by large international combinations. If the "Powers" would only give the money which now is spent in the maintenance of the standing armies for five consecutive years, the Pole could be reached by a portable narrow gauge railroad, advanced when necessary over the ice, establishing supply stations every fifteen or twenty miles and keeping up the line of communication by telephone, telegraph and weekly trains. Is it worth while? Yes. First, in order to persuade the curious world that there is nothing much at the North Pole when reached. Second, in order to give the "Powers" something to do together and thus divert their attention from the fell business of war. Is this scheme crazy? Not any more so perhaps than some of the schemes which ever and anon receive the endorsement of scientific men and enlist the enthusiasm of adventurers.

The Memorial Meeting held at the Abraham Lincoln Centre last Sunday afternoon was of the most impressive character. The auditorium was packed with over a thousand auditors and many were compelled to go away unable to gain admittance. The South Park Commissioners had sent a wealth of blooming plants; a beautiful portrait of the venerable Judge hung in front of the pulpit. The Chadwick Quartette, the director of which was a member of Judge Tuley's judicial household, rendered appropriate music. The addresses were calm, restrained, representing deliberate preparation and deep feeling. Mr. William Kent presided. The speakers were Mayor Dunne on behalf of the City Government; Miss Jane Addams on behalf of the Community; Sigmund Zeisler on behalf of the Civic Associations; Erskine Phelps, representative of the Iroquois Club; S. S. Gregory on behalf of the Bar, and the pastor of All Souls Church. The occasion was so significant and the addresses so related to the well being of Chicago that we hope at no distant day to print a memorial number of Chicago's great chancellor. While the righteous Judge was being thus honored in Chicago the body of another man, whose name is intimately related to the public interests of Chicago, was lying cold in death in New York city, the multi-millionaire, Charles T. Yerkes, he who successfully exploited the Chicago streets to his own advantage, and in so doing spread corruption and intrigue so widely that neighbor looked into the eyes of neighbor and said, "Whom can we trust?" The one leaves to the city of New York splendid art galleries and millions to charities. The other left to Chicago no bequest save that of an incorruptible record, an unimpeachable life, fifty years of public service without smirch or blame. Which has rendered the higher service? Which has made the greater contribution?

Farewell to the Old! Greetings to the New!

Three hundred and sixty-five days is a long time in the life of a child; a short time in the life of a man, and a generation is a short line in history. Centuries are brief units in the cycles of human development. Year by year the "important" events, the "notable books," the "conspicuous" lives grow fewer as the perspective line of experience lengthens, just as the foot hills grow more and more insignificant as the horizon line lengthens and the sky-piercing peaks become more apparent.

There is a place for everyone and not much of a place for anyone. Each soul is needed but no soul is indispensable, but not on that account should we be unmindful of the bequests of history. Shallow is the estimate of the year that does not take note of its dead. Lew Wallace, the American with an oriental heart, Mrs. Mary Mapes Dodge, the founder of St. Nicholas, and Hezekiah Butterworth, the genius of the *Youth's Companion,* have left the children bereft of their major prophets. They will surely take their place in history as the patron saints of juvenile literature of their day and generation. Jules Verne, the fantastic Frenchman; Frank Beard, the great cartoonist; Sir Henry Irving, the Shakespeare of the modern stage; George Williams, the founder of the Young Men's Christian Association, who began life as a clerk in a London house but who lived to receive a title and to be the honored guest of an international Y. M. C. A., gathered from all parts the globe, speaking all modern languages and representing eight thousand different associations, showing what a mighty power for good a plain man may become when he lays hold of a vital principle and passes with it through the gate of opportunity.

The greatest heart if not the greatest mind among the year's dead is George McDonald, the father of the sermon-novel, the man for whom there was little place in the orthodox pulpits in his youth. He had but one settlement and that was inconspicuous and a short one. Circumstances drove him to his larger congregation. He sought an audience that was untrammeled by dogma and that listened to preaching that was unfenced by creed and free from the doctrine that hampers and divides. His "David Elginbrod," "Alec Forbes" and "Robert Falconer" probably did more to disintegrate the five iron points of Calvinism than all the research of scholars and argumentations of the philosophers. But "Robert Falconer" was refused by Norman McLeod, who was then editor of "Good Words," for fear of the pious opposition it might arouse, for was not Robert Falconer willing voluntarily to forego the pleasures of heaven in order to explore the depths of hell in search of a lost father, and did he not spurn to receive favors from the Almighty if he "di' na love ilka body"? John Ruskin pronounced George McDonald's "The Diary of an Old Soul" as one of the three great sacred poems of the last century. And who does not know the daintiest baby poem in the language, "Where did you come from, baby dear?" It is well to remember in passing that this benignant preacher lived into his eighty-fourth year in spite of the predictions of his physicians, the hollow chest and the dangers incident thereto, because some wise man with money saw his opportunity and built for him a house on the sunny shores of Italy, where he was able to successfully fight the perpetual battle with weak lungs and accomplish his mighty ministry. If it were possible to schedule the real earnings of money investments it might appear that the best financial invesment made in the last eighty years was that which built Casa Coraggio, where it has been well said many found not merely bodily but spiritual help.

Among those who belonged to George McDonald's household of faith, who have passed on in this country, may well be named President Capen, of Tufts College; Orello Cone, the New Testament scholar, and Henry M. Simmons, beloved by all of us, for with George McDonald they believed in God the Father rather than in God the despot; a religion of love, not a religion of fear; an universal providence that obtains in all the worlds and throughout all eternities.

In the world of American affairs this has been a lurid year. Revealments of a deep damnation in the business world have become so frequent that we are in danger of being benumbed so that we will find ourselves incapable of shock. The ignominious abuse of the insurance companies, selfish exploitation of the unselfish purposes of men, scheming officers, able lawyers, men honored with public trusts, taking advantage of prospective widows and orphans, speculating on the solicitations of fathers and husbands; and when from this same source vast funds have been appropriated for partisan uses, when campaign committees have not hesitated to draw from this same source for funds to carry on their partisan propaganda, irrespective of the wishes or the interests of policy-holders, we see party politics in the last stage of corruption and public officials basely prostituting the high trusts imposed upon them. That this wickedness should implicate more or less directly legislators, governors, United States senators and cabinet officers, would warrant a most pessimistic estimate of the year's revealments were it not that this damnation is offset by and to a degree made the instrument of a splendid revealment of the essential integrity of our nation, the soundness of democracy, witnessed to by the splendid rebuke at the polls last November, when the "boss" rule in Ohio, Philadelphia, New York and elsewhere was disarmed if not overthrown for the time being.

The names to conjure by in the realm of politics in the year 1905 were those of Jerome, Folk, La Follette. These furnish the standard of public service by which other officeholders are tested. Notice has been served upon all those in office that if they are to retain the confidence of their constituents and to remain in places of trust they must take note of these men and be found in the procession headed for this splendid triumvirate, who in public estimate at least represent—Independence, Honesty and Public Service

—rather than public looting. From the President down through the governors to the mayors of cities, to the policeman on his beat and the assessor with his schedules—all today are placed in the lime-light of this public test. The illicit methods of trade, the unwarranted combines in the industrial world, the malign defiance to law and order among laborers and labor unions, the unscrupulous banking scandals, have been brought to the bar of public judgment in the year that is gone. Publicity is the shield of the honest man, but it is the conviction of the dishonest. Hence it is that all the scandals of the year were brilliant prophecies of a better order of things. The boss and the boodler, graft and illicit combinations will die whenever they are found out; they will be killed by exposure. The invention of gas proved a moral power that worked for the renovation of the physical city. The most efficient way of breaking up the rendezvous of thieves, the degradation of the slums, is the introduction of more electric lights. This principle holds as true in the ethical and spiritual realms, and 1905 has done much in the way of turning on the light.

But no national boundaries shall limit our study of 1905. The great and crowning event of the year was the belated grounding of arms by the belligerent forces of Russia and Japan. And the "strenuous" President of the United States has written his name on the permanent scroll of fame this year by the part he played in bringing the belligerents to conference and to amity. Ever active, ever aggressive, doing many things well, occasionally disappointing, but for this one act the world is praising him now and coming generations will love him. The year reached its dramatic climax when the representatives of Russia and Japan shook hands across the diplomatic table. Japan achieved its highest victory when it magnanimously set aside its demand for gold and for territory; and Russia, poor, distracted Russia, turned aside from its triumphs at Portsmouth to face the more difficult task of ordering its own household. The record of this violence at home is the saddest and most humiliating in all its history—the awful atrocities to the Jews, its incapacity this far to combine freedom with order and to replace autocracy with democracy. But even this shows the beginning of the end and in its convulsions freedom steadily works out its triumphs. The long-suffering Pole and the humiliated Finn may through this clothe themselves anew with civic power, because in all their dismantling they have never laid aside their self respect, their passion for liberty, their devotion to the pacific arts—poetry and painting, music and the patriotism that belongs thereto.

Alongside of the bloody progress made in Russia stand the bloodless triumphs of Norway and Sweden, for to Sweden perhaps more than to Norway belongs the honor of facing a revolution without violence and suffering dismemberment and re-organization without an appeal to arms—a triumph unparalleled, perhaps possible at no other time in the world's history.

A study of history is the best preparation for the future. "Bushido" is the title of a little book by a Japanese author that has reached its tenth edition in the year gone. This, so far as it is possible for the western mind to understand the oriental, reveals to us the secret of Japan's power and glory. "Bushido" represents the chivalry of Japan, not the worship of, as crassly taught by the missionaries, but loyalty to a high ancestry. So the quadro-centennial celebration of John Knox, the ter-centennial of the appearance of Cervantes' epoch-marking "Don Quixote" and the centennial of Mazzini and Lloyd Garrison, all of which have been celebrated this year, have helped us to sanity, have helped make us ashamed of the recrudescence of the arena and of the amphitheater in our football brutalities on the part of our young men, and the silly parade of gauze and jewelry on the part of our young women. Never before were the antagonistic poles of the spiritual life brought into more strange juxtaposition. On the heels of the Thanksgiving proclamations, in which President and governors recount unparalleled plenty, comes the secretary of the national treasury to Chicago to plead with Chicago bankers to be merciful to the plungers of Wall Street lest a calamity should follow. This year the streets of London have been paraded by the unemployed, and for all her wealth and boasted prosperity the conservative cabinet has been overthrown and the first task of the new liberal cabinet is to avert bread riots.

We can name the great men who died in 1905, but who can name the great men that were born in 1905? Who can foretell the coming stature of the babes that 1905 has rocked in its cradle? Poets who will take their places alongside of Browning, Milton and Tennyson; philosophers who will enter into comradeship with Goethe, Emerson and Spencer; scientists who will join the guild of Darwin, Huxley and Edison; preachers who will become worthy successors of Channing, Parker, Beecher and Philips Brooks may have been born in 1905. Today no star leads the wise men to their cradles, which, if the analogies of history mean anything, are still in close proximity to the manger and accessible to shepherds. No more can we measure the giant institutions of the future, institutions that will bless and chasten the lives of men and women now unknown, strengthen and encourage civic righteousness, mould the thought of nations, and enter into the international comities, institutions which 1905 wrapped in swaddling clothes, the organizations that are now manger-born babes. By the triumphs of the past, the opportunities of the present and inspirations of the future we are bound to believe that there are such.

The "dangers of socialism" is a flippant phrase that easily trips from off the tongue of the complacent representative of prosperity. The calamities that would follow municipal ownership and control of the public utilities are easily counted off on the fingers of the unthinking capitalist and the selfish speculator whose own business methods are justified by the logic of "They all do it," and "You're another." But these

dangers, and they are real, pale in insignificance compared with the blundering costliness, the wicked extravagance and the demoralizing power, which is the direct result, as Mr. Howe most graphically shows, of franchise corporation. If we believe in democracy we must believe in the right of the people to experiment, the divine right of blundering. To the state, as to the individual, mistakes are the wings that carry life forward and upward. But let the people blunder as they will, they can hardly make a worse mess of it than has already been made in all the great cities of America, on the aristocratic assumption that the people are not competent to attend to their own affairs and that some combination of capitalists, bent on selfish advancement, must be drafted into the service in hopes that divine providence will somehow overrule their meanness into a public good and make of their selfishness a benignity.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Field Secretary
To whom all contributions for this Department should be sent.

A School of Religion

Those who read the symposium in our Book Number noticed the words of the pastor of a Kansas City church who quoted from Dawson's "The Evangelistic Note": "When to its deep knowledge liberal theology adds the burning faith begotten of vital spiritual experience, it will become the greatest power for evangelism that the world has ever seen." A personal letter has come from Mr. Short in response to our inquiry about an exceedingly interesting experiment in religious education. We venture to share this letter with our readers and to express our belief that it offers a promising solution of the Sunday-school problem:

In reply to your kind request for information regarding our Beacon Hill School of Religion, or Religious Education Work, a few lines I think will tell all there is to know.

Two years ago we began to prepare our teachers for better work by studying and discussing chapter by chapter Gregory's "Seven Laws of Teaching." I had to spend a moderate fraction of my strength in telling the teachers over and over and over again, in a score of different ways, from as many different points of view, how and why this sort of work was worth doing. At the end of ten evenings thus spent, extending over a period of five months, several of the more thoughtful teachers expressed the conviction that it was the most valuable work we did in the year.

The second year we met about once a month—two hours each time—using as a basis of study and discussion several chapters of Coe's "Education in Religion and Morals." The interest and attendance was now beginning to grow. We had only eight books for forty pupils, so I divided each chapter as it naturally fell into sections, letting six or eight teachers reproduce the chapter before the class. Then discussion would follow. In this way nearly thirty teachers made a beginning of "appearing before the public." It is wonderful what an educational value there is in doing something one's self. My teachers do not realize what a transformation has taken place in themselves in two years.

It may be worth while here to emphasize my conviction that the success of such work depends partly on the leader's ability to stand in the background and listen more than he talks. In this way he comes to know his teachers and their capacities and limitations. The leader's work is to guide the teachers by helping them to see what is worth doing; and when they do things that are worth while he can encourage them.

Our third year's work began with Pease's "Outline of a Bible-school Curriculum." I expected the study of this book would be confined to eight or ten of our best educated teachers and that later in the year we would take up a more popular study for the whole company of teachers. But every week new copies of the "Curriculum" have been ordered, until we now have twenty-five books and forty people studying.

Three months ago I had no thought that we should be able to change our course of study for two years yet. But we have changed it already, the initiative coming entirely from the teachers. They have done it, not I. I have taken recently the attitude of objector—presenting the difficulties that would surely arise—so as to prepare them for unforeseen emergencies.

The value of the "Curriculum" is, first, that its course of study is founded on basic principles of pedagogy and will not need to be changed much; and, second, that the outline can be filled according to the judgment and viewpoint of the individual school or teacher. Hence it is equally adapted to traditionalist or progressive. The point of view of the book is largely traditional.

The results of two and one-half years' work are evident: First, we have a re-born set of teachers. We have lost a few who were not willing to keep the pace. We have gained several very efficient teachers to whom traditional methods never appealed. Second, we have an educational "machine" agoing which is destined to affect profoundly the tone of our church life. The pastor will now encourage and guide; but will give his attention chiefly to preaching to this working church on the one hand, and on the other hand to organizing an evangelizing "machine" to reach the multitudes about us who never heard of "Bible-school Curriculum."

Our teachers now meet once a week. Ordinarily some teacher conducts before us a class in one of the lessons of our "Curriculum." We meet for a 15-cent lunch at 6:30, and then do hard work from 7:45 to 8:45. The place is electric with thought, for the teachers come with fresh problems each week.

Now some one may remark that the pastor at Beacon Hill Church is teacher rather than preacher. But he would stoutly contradict this judgment. He believes that the one thing of which there is now the greatest dearth is preaching that is vital with thought and passion. With him everything bends to his one aim—to preach. He organizes an educational "machine" that he may have people to preach to who think. He organizes an evangelizing "machine" that he may have a multitude to educate. All this tends to make preaching vastly worth while to the preacher.

Very sincerely yours,
WALLACE M. SHORT.

Anno Domini

The Year of the Lord; was it such to thee?
  The year that is failing with icy breath;
That is going its way so silently,
  As the moments glide to its quiet death.

Were its brief days His as they passed along?
  Its days of content and its days of pain;
Were its mornings crowned with uplifted song,
  And its eventides with the soft refrain?

Were its hours touched with the tender bliss
  Of a lofty purpose—a lowly care;
With a kindly thought for the least of His,
  While the Lord Himself did thy burden bear?

In the paths of peace, when thy skies were bright,
  Was the glory-cloud a "defense" indeed?
And as shadows deepened about thy night,
  Did the gleaming pillar of old still lead?

The year of the Lord! let it sink to rest;
  Let it pass away to the ages hoar;
Let it die on the hushed and tranquil breast
  Of the years and years that have gone before.

He gathers them unto His secret place,
  While their pain and bliss are alike forgot;
But their lowliest deed will He ne'er efface,
  For the Lord is the Lord, He changeth not.

Yea, He brings them forth from the dim unknown,
  And in solemn keeping He still doth hold
The days to come as the days that are flown;
  Our years are His years, till the last be told.

—*From the Universalist Leader.*

THE PULPIT

The Belief in a Future Life

Its Past, Present and Future, as Related to Christianity.

By Willard Brown Thorp, Pastor of South Congregational Church, Chicago.

I. Its Past.

From the beginning the belief in a future life for the soul has been a very vital part of Christianity. With Jesus himself the reality of the future life seems to have been taken for granted as one of the axioms of faith. It is impossible to read through His sayings in any of the gospels, without feeling that underlying them at every point is the thought that the life of the soul in this world is the only portion of its career. This remains true even if we carry to an extreme the idea that His expression "the kingdom of heaven" refers to a new social order shortly to be inaugurated on this earth. There remain many passages, of which the parable of Dives is only one, implying as a matter of course the continued existence of the individual after death, whether in the form of a resurrection on the earth or an emergence in some other sphere of existence. Jesus, apparently, did not come to proclaim the truth of a future life, but rather to make plain the conditions upon which a man might make sure of obtaining God's favor in that life, or perhaps, as would appear from many passages, the conditions upon which a man might make sure that that life would be for him indeed eternal. But in any way we may look at it, the idea of the future existence of the soul meets us at every point.

It is difficult to see how it is possible to question that this idea was essential to the philosophy of Jesus. He lived not simply for this world but for another, to whose judgments and vindications He looked forward with perfect confidence. If the idea had been introduced into the mind of Jesus that by any possibility death might end all for the soul of one who was living the divine life, it would have compelled an entire reconstruction of His teaching. It is not easy to understand how Emerson, with the gospels before him, could say in his essay on the Over-Soul, that Jesus, while recognizing the immutability of truth, justice, love and the attributes of the soul, "never uttered a syllable concerning the duration of the soul." If there ever was a teacher whose whole thought was permeated with the idea of the future life of the individual, that teacher was Jesus.

This is borne out not only by the study of His sayings, but also by the outstanding fact that the Christian movement actually carried into all the world a marked revival of belief in the future life. Paul was full of it. To him the future life was something to be striven for—"if by any means I may attain unto the resurrection from the dead." Of the future of the man who had not the spirit of Christ in him, Paul had little or nothing to say; but the most precious thing to him about being in fellowship with Christ was that it placed one in the way of everlasting life. As time passed on, that which Paul left in shadow, and of which Jesus said very little—namely, the future of the wicked—was taken up by the imagination of the Church, and throughtout the middle ages and through the reformation period and even into modern times, the fate of the impenitent has been one of the most prominent themes of Christian thought. The aspect of this which concerns us at present is that it carries with it overwhelming demonstration of how deep-seated, how central, the thought of the future life has been in the whole history of the Christian Church down to the beginning of the modern period. It is doubtful if there has been a time since the days of the apostles when the relinquishment of the idea of a future life for the individual would not have been felt by everyone to be the rejection of the whole Christian faith. To doubt it was to doubt everything. This can hardly be regarded as too strong a statement of what this belief has been as related to Christianity.

II. Its Present Status.

It must be evident to every thoughtful observer, that there has been developing in the past two hundred years, within Christendom and in its most enlightened portions, an increasing attitude of doubtfulness on the whole question of there being any life for the individual soul beyond death.

This is not due to the appearance of any positive evidence that death ends all. It is rather due to the weakening of many lines of evidence in which unquestioning confidence had formerly been placed—the authority of the scriptures as a positive divine revelation, and the resurrection of Jesus as an established fact of history. The changed feeling has also come in connection with the development of natural science, which has reached a point where the analogies of a future life so laboriously wrought out by Bishop Butler wholly fail to impress the thinking mind. It has come especially in connection with the development of the theory of evolution. by natural selection, in which the whole process of nature is presented as a ruthless sacrifice of the individual for the perfection of the type. It has been felt that if this be indeed the divine order, the universal law, then the hopes of the human unit for his individual survival are utterly dashed. The changed feeling has also come in connection with those studies of mental physiology, which have created a widespread impression that all mental and emotional processes are so related to the brain as to share its fate at dissolution. The result of all this has been that many of the most intelligent people in the communities of Christendom are in a state of great uncertainty as to a future for human personality after death. Discussions about heaven and hell and the intermediate state, about universalism and second probation and election, about all the Christian doctrines which have eschatological implications, is hushed in the presence of this shadow of a great doubt which rests upon the faith of Christendom. The scientist says, we do not deny the possibility of such a thing as a future life, but as scientists we can find no evidence whatever. Christians in the midst of the bereavements of life are groping for something which shall assure them that their loved ones still exist. Thoughtful men are saying little about it, gathering what rays of hope they can, but in the main living almost wholly with reference to the issues of life here, and stoically prepared for death to bring either alternative, the blank of dissolution, or an awakening in some other sphere of existence.

The impression of an acute observer as to the general state of men's minds on this subject is given in Dr. Osler's Ingersoll's lecture for 1904. The great mass of men, according to him, are Laodiceans, lukewarm in their interest in the whole matter, uninfluenced to any appreciable extent, either in their living or in their dying, by the thought of a future life. Another large class have dismissed the subject from their minds and, like Gallio, frankly "care nothing for these things." The elect few, sensitive, contemplative, highly emotional natures, are intensely concerned about the future of the soul, and on mystical or other

grounds are holding up the flaming torch of faith and consciously living for the eternal future of their souls.

It will be felt by many that this is altogether too dark a picture of the situation; but after all necessary subtractions have been made, it is certainly a very different situation from any which has existed before in the history of Christianity. To find a parallel to it, we must go back to the age of Cicero and Seneca and Marcus Aurelius.

III. Its Future Prospects.

What place is the doctrine of the future life to have in the faith and the preaching of the future?

On this question one finds the high and earnest souls of his acquaintance virtually divided into two distinct camps.

On the one hand, some men are taking what might be called a high stoical position. They do not anticipate that we are ever going to know in this world any more about the subject than we do now, which is very little.

We must, they say, frankly readjust our gospel message to the facts as we find them. There are, they remind us, a great many more things in Christianity than the idea of a future life, and things which remain true and valuable and inspiring, even if we admit the possibility of there being no life to come. They take for their watchword the famous sentiment of Robertson, to the effect that, even if there be no God and no future life, still it is better to be true than to be false, better to be generous than to be selfish, better to be pure than to be impure. They are preaching the kingdom of heaven on earth, the kingdom of truth and righteousness and love. They are summoning men to give themselves with unselfish devotion to the betterment of their fellows, to lifting human burdens and righting human wrongs. Here and there one finds among them heroic souls whose devotion puts him to shame. And we sometimes hear it said, are they not nobler who live for truth and brotherhood without any hope of a personal future, than those who do it under the impulse of that great incentive?

There is certainly value, great transitional value, in this attitude to-day. We should honor the men who, in the midst of their doubts about the future, are throwing an undiminished devotion into the present. Occasionally there rise up men of small minds who fancy they have accomplished something when they have framed a definition of Christianity which would exclude such men from its pale. It is easy to say that they are not followers of Jesus, because they are unable to share his serene and unclouded expectation of the future life. But it is a thing we had better not say. For it may turn out in the end, that in the matters of greatest consequence they were following him closest of all.

But the attitude we have just considered is not likely to be the permanent attitude of enlightened Christendom on this subject. It is more probable that this partial eclipse of belief in the future life of the individual will prove to be only temporary, and that that belief is destined to be restored to its central and inspiring place in the minds of thinking people. Indeed, in the very midst of present tendencies, new elements are appearing which augur well for a new and stronger faith in the future of the human soul. I prophesy that there be some of us standing here who shall not see death until this is come to pass.

The investigation of psychical phenomena has not as yet produced anything that can be recognized as scientific proof of a future life. It may be regarded as doubtful whether it ever will. A great mass of most interesting and well-attested mental phenomena have been gathered. Among these are many things which strikingly suggest spiritual communication as the only explanation. And yet to the trained student it is becoming more and more evident that it is not the only explanation available. The possibilities that are being opened up in the way of unconscious inter-communication between mind and mind in this world are so numerous, that the difficulty is in conceiving any phenomenon which would be an absolute test, and of which it might be said with scientific certainty that the hypothesis of its having originated in the world of the living is excluded. It is like searching for a window in a room composed of a thousand mirrors. Bound hand and foot, how can one hope to tell whether that which seems so like a window may not be only a mirror reflecting something within the room? That is the situation to-day in psychical research. It looks as if that scientific proof of the future life which the fine soul of Frederic Myers hailed with such delight, had been put securely out of our reach, so that, like the place where the rainbow rises from its pot of gold, it is always just a little beyond us.

It is not exactly in this direction that one looks for the revival of faith in a future life. At the same time these studies of the mind are beyond question making a very real contribution to that revival. They are showing us that the personality of the individual surpasses in magnitude and complexity anything of which we have hitherto dreamed. There are subterranean chambers and resounding corridors and underground passages, and subtle connections of wireless telegraphy that reach out to other souls and dip deep into the mysterious ground of all spiritual existence. It is this disclosure of the marvelous complexity of human personality, which is making it increasingly difficult to suppose that all this is to pass into dissolution with the little organ known as the brain. The blossom which has opened is too great to perish with the stem.

To the same purpose is the argument of Professor Shaler in his book, "The Individual," tending to show that the process of evolution has reached a point where it is no longer simply the type at which it aims, but where the development of highly organized individuals becomes an end in itself—an end which would be defeated if these highly developed individualities be not in some way preserved. "The great significance of the individual man," he concludes, "fairly raises the presumption that his place in nature has a meaning that is not to be measured by the length of his life in the body." Such conclusions by men like Shaler and Fiske represent the movement of the more cautious representatives of physical science in the direction of faith in the future life.

That such a faith is an exceedingly necessary element in religion and in the permanent advancement of the higher life of man, it is difficult to question. The indifference which appears on the surface of many lives is no true sign of what is going on within. The awakened, self-conscious, thinking man is never indifferent to the question of the future life. He is moved rather by

"Thoughts that do often lie too deep for tears."

Let the word go out as of positive knowledge, that death really ends all, that it means the dissolution of personality, and it would be the saddest tidings that could conceivably come to the human spirit. It would cast the gloom of a great hopelessness over humanity. It would mean that in the supreme postulate of faith, in the most exalted spiritual longing of our nature, the universe is not for us but against us. It would

mean that, whatever God may be, He surely is not such an One as Jesus represented, setting such store by each one of His children that the very hairs of their heads are numbered.

One can conceive how a high and sterling character might be developed in the face of that denial, how men might still go out and live for their fellows in the shadow of that great darkness. But such stoicism cannot be the permanent attitude of the thinking world. At best it is like the momentum of the cable train, which serves to carry it over the space from where one cable ends and where the gripman can lay hold of the next cable. Foremost among the spiritual tasks set for the present generation is to get its grip on a new cable of faith in a future life which shall answer to the prophetic aspirations of a growing soul.

Fellowship and Federation in Religion

ABSTRACT OF A SERMON BY WILLIAM C. GANNETT, OF ROCHESTER, N. Y., AS REPORTED IN THE ROCHESTER HERALD OF THE 13TH ULT.

Mr. Gannett's address was based on the federation about to be held in New York City, and the Conference of Religion, which was to be held at the same time at Rochester. He said in part:

It marks a great gain for religion that so many large Protestant bodies, long rivals, often antagonistic, usually unsympathetic, distinctly standing apart—that at last, they want to be in any sense one. One in but a limited sense to be sure, each one still independent in name and organization. Only a federation, not a union of churches, still less a unity, yet a great gain for religion, a new step in the direction of sympathy and unity.

From it important co-operations will no doubt gradually result. Let us rejoice in this conference, we Unitarians, most of all Christians; we as those who believe most in such sympathies. Let us rejoice in it, though we ourselves with Universalists are excluded from it. Jews also are excluded, for this is not a conference of religions, only of Christians. Roman Catholics also, in all probability, are not welcomed, but Roman Catholics are self-excluded, besides; Roman Catholics have no wish to federate religiously with Protestants. Those who unite with the Roman Catholics must become Roman Catholics.

Why are such as we excluded? On doctrinal grounds. The conference is to be mainly, if not wholly "Evangelical" in membership, and the test of Evangelical Christianity is double, life and belief. Not belief alone. Never say that of your orthodox friend; but life and belief. And men of such faith as we do not satisfy the belief test. What the new federation of churches will require as the essentials of Christian belief is probably expressed in the official creed of the Y. M. C. A., adopted in 1869, which it is reported the Young Women's Christian Association in this very month of November, has also adopted as its creed. Certainly we Unitarians are not "Christians" by this test. By the life-test we may be; by the Jesus test—his test of the two great commandments—"love to God and love to man"—we may be; by the test which Jesus used to describe his nearest of kin, his brother and sister and mother, namely, "whosoever shall do the will of my Father," we may be Christians; but not by the test of the Evangelical creed.

Shall we complain, then, of our exclusion? Not if the men in New York are frank in the matter; not if they have a creed, and this creed of men's make is made the test of the "Christian." It seems to lower the name "Christian" from the level of Jesus' position to do this, and we must stand of course for his higher sense; but if they are frank in the matter, no word of complaint should come from us. Rather let us rejoicingly recognize that it is a great and good thing for 18,000,000 Christians, exposed to the dangers of division and hostility by having a creed-test at all, at last to want, not only to co-operate, but to actually federate. And let us further recognize the fact that such federation would be impossible to-day in the rank and file of those great evangelical bodies, were the one million Universalists and the one or two hundred thousand Unitarians to be admitted.

So I say, let us sympathize and rejoice in the significance of the Inter-Church conferences for federation down there in New York. Moreover the discussion of the question carried on as it has been in both the religious and the secular press, is most useful. As a rule, I believe, the position of the excluders has been combated by public opinion as expressed by the outside press. One thing more, the very exclusion has been couched in terms not aggressive or villifying, but courteous, if not even respectful. This again shows that the world moves, that we live in a new age of religion.

Dr. Gannett then spoke of the conference which is to be held the same week in our own city; another conference aiming also at fellowship and federation in religion.

"A much smaller affair in numbers than that in New York," he said, "a larger affair in the principle on which it is based. It is confined to the state, and is a meeting of individuals, not of delegates. The attendance, therefore, is always quite local. This larger thing on a smaller scale is a conference not merely of Christians, not even of religions, but of religion. Its motto is 'Religions are many; Religion is one.'

"It is a conference of men who all have theologies, and who severally hold their theology dear and important, and who frankly differ in theology, and who agree to disagree in that matter. How can they do that? I have no authority to speak for others, but this is the way I interpret their action. They can do it because they recognize that theology—that is religious ideas, men's ideas about God, Christ, the Bible, future life—are but one element in religion, and that not the most important element. These ideas are the part which the mind and the head contribute to religion. But man is more than his mind. He is heart; he is conscience; he is will; and the elements which heart, conscience and will contribute to religion seem to these men more important, more fundamental to religion than the ideas of the mind. They say, 'Religion taken as a whole unites many whom theology taken by itself divides.' They therefore affirm the 'unity of the spirit' in the differing religious organizations. They affirm that religion is tested better by the reverent spirit of a man's life, by the element of character in him, by the degree of his self-dedication to the service of man and the establishment of God's kingdom of righteousness and love on the earth, than by his creed; that these are surer witnesses to the spirit of God in him than any ideas he may hold about the Bible or Jesus, or the method of salvation or the future life, or the mystery of the great God himself.

"Hence, what may be called in a general way the 'platform' of the State Conference of Religion which meets in Rochester this week, it reads thus: 'Religions are many, Religion is one.' 'Unity of spirit in differing religious organizations.' 'The supremacy of character

and service as witnesses of the religious spirit in a man.' 'The obligation resting on all religious men to co-operate for social salvation.' And therefore 'the steady aim of the conference is to increase fellowship in the spirit among men of differing theologies.'

"What are the limits of fellowship, then, in this conference? Speaking for myself I will say that there is no limit or condition but the religious spirit. Whoever comes in the religious spirit under any religious name, has equal rights to fellowship there. Let each comer show himself of that spirit, and welcome is his. The conference is an earnest effort to make real the ideal of Jesus, which he voiced when he said, 'Neither in this mountain nor in Jerusalem but in spirit all men shall worship.' And what does such fellowship in the spirit of religion, rather than in the ideas of religion, involve and lead to? To three things: To a general spiritualization of religion; to recognition and practice of the possibilities of common worship between men of differing creeds; and especially to a new enthusiasm in co-operations to make the world better. The vital need of the hour is a quickening of conscience, a more strenuous morality, a purification of industrial, financial and political methods, an intensified devotion to the moral, unselfish ideals of religion. Convinced that all true seekers after God are really intent upon these things as the most acceptable worship of God, and that great increase of social leverage comes with union of forces, the conference desires to lower the barriers which difference in creed has maintained, so as to enable all men of religious spirit to move together in efforts to make the world better."

A Backward Look

"Add ye year to year."—Isaiah xxix., i.

So goes the old year forth, as goes
  A king with no attending train,
As goes a monarch old, who knows
  His further effort is in vain;
In stately sequence they have gone—
  The courtier months—and now, alone,
The old year proudly falters on,
  The new year comes to claim the throne.

But we that stand as subjects stand
  Within the temple of the years,
While faints the narrow thread of sand
  That in the timeglass now appears—
Should we look out adown the way
  Whereon our eager feet would fare,
Or should we gaze at yesterday
  And see what is recorded there?

Aye, backward then a moment's space—
  Look backward at the dimming hills
Ere yet old Time with gentle grace
  With drifting haze the distance fills;
Count now the heights which held the goals
  Which had been ours to win and keep,
Save that we in our shrinking souls
  Feared that the climb was high and steep.

Now the horizon whence we wend
  Seems but a path all smooth and fair,
Where frowning hill and valley blend
  And any load were light to bear.
Could we go back! Ah, might we go
  Once more upon the dwindling way,
The trials should not fret us so—
  The trifles, now, of yesterday.

So, in the temple of the years
  We gaze back at the fading view—
The composite of laughs and tears—
  Then turn to face the roadway new.
The new year comes, as comes a king
  Appareled in rich stuffs, and gold—
Grant that unto it we may bring
  The good we garnered from the old.

W. D. N., in the Chicago Tribune.

THE HOME

Helps to High Living

SUN.—Good fortune, to the possessor of it, is very real, even though from an outside point of view it be made of the veriest stuff that dreams are made of.

MON.—Imitation is a poor thing, either in art or life.

TUES.—It was Mr. Mill that remarked that some platitudes are luminous.

WED.—The drama of life is a process in which character, the inner part of a man, expresses itself in conduct, and the heart's desire would be an achieved fact.

THURS.—The tragedy of life comes in large part from the persistent attempt to force our own ideas of good fortune down our neighbor's throat. The pathos of life comes in large part from his too amiable compliance, his vain attempt to follow a light which he does not see.

FRI.—Just as a knotty problem in mathematics is far more attractive than every-day sums, so this most difficult of human problems—What is right?—has always had great fascination for the thinkers of all ages.

SAT.—There is no real conflict between individual happiness and social welfare.

From the First Chapter of The Children of Good Fortune, by C. Hanford Henderson.

Snowflakes

Falling all the night-time,
  Falling all the day;
Silent into silence
  From the far away.

Stilly host unnumbered,
  All the night and day.
Falling, falling, falling,
  From the far away.

Never came like glory
  To the fields and trees;
Never summer blossoms
  Thick and white as these

To the dear old places,
  Winging night and day;
Follow, follow, follow,
  Fold them soft away.

Folding, folding, folding,
  Fold the world away,
Souls of flowers drifting
  Down the winter day.

—John Vance Cheney.

Economic Value of Bird Life

The economic value of birds to man lies in the service they render in preventing the undue increase of insects, in devouring small rodents, in destroying the seeds of harmful plants, and in acting as scavengers.

Leading entomologists estimate that insects cause an annual loss of at least two hundred million dollars to the agricultural interests of the United States. But if insects are the natural enemies of vegetation, birds are the natural enemies of insects. Consider for a moment what the birds are doing for us any summer day, when insects are so abundant that the hum of their united voices becomes an almost inherent part of the atmosphere.

In the air, swallows and swifts are coursing rapidly to and fro, ever in pursuit of the insects which constitute their sole food. When they retire, the nighthawks and whip-poor-wills will take up the chase, catching moths and other nocturnal insects which would escape day-flying birds. The flycatchers lie in wait, darting from ambush at passing prey, and with a suggestive click of the bill returning to their post. The warblers, light, active creatures, flutter about the terminal foliage, and with almost the skill of a hummingbird pick in-

sects from leaf or blossom. The vireos patiently explore the under sides of leaves and odd nooks and corners to see that no skulker escapes. The woodpeckers, nuthatches and creepers attend to the tree trunks and limbs, examining carefully each inch of bark for insects, eggs and larvæ, or excavating for the ants and borers they hear at work within. On the ground the hunt is continued by the thrushes, sparrows and other birds, who feed upon the innumerable forms of terrestrial insects.

Birds digest their food so rapidly that it is difficult to estimate from the contents of a bird's stomach at a given time how much it eats during the day. The stomach of a yellow-billed cuckoo, shot at 6 o'clock in the morning, contained the partially digested remains of forty-three tent caterpillars, but how many it would have eaten before night no one can say.

Mr. E. H. Forbush, ornithologist of the Board of Agriculture of Massachusetts, states that the stomachs of four chickadees contained one thousand and twenty-eight eggs of the cankerworm. The stomachs of four other birds of the same species contained about six hundred eggs and one hundred and five female moths of the cankerworm. The average number of eggs found in twenty of these moths was one hundred and eighty-five; and as it is estimated that a chickadee may eat thirty female cankerworm moths per day during the twenty-five days which these moths crawl up trees, it follows that in this period each chickadee would destroy one hundred and thirty-eight thousand seven hundred and fifty eggs of this noxious insect.

Professor Forbes, director of the Illinois State Laboratory of Natural History, found one hundred and seventy-five larvæ of *bibio*—a fly which in the larval stage feeds on the roots of grass—in the stomach of a single robin, and the intestine contained probably as many more.

The service rendered man by birds in killing the small rodents so destructive to crops is performed by hawks and owls—birds the uninformed farmer considers his enemies. The truth is that, with two exceptions, the sharp-shinned and Cooper's hawk, all our commoner hawks and owls are beneficial.

Still, these birds are not only not protected, but in some States a price is actually set upon their heads! Dr. C. Hart Merriam, ornithologist and mammalogist of the United States Department of Agriculture, has estimated that in offering a bounty on hawks and owls, which resulted in the killing of over one hundred thousand of these birds, the State of Pennsylvania sustained a loss of nearly four million dollars in one year and a half!

As destroyers of the seeds of harmful plants, the good done by birds cannot be overestimated. From late fall to early spring seeds form the only food of many birds, and every keeper of cage-birds can realize how many a bird may eat in a day. Thus, while the chickadees, nuthatches, woodpeckers and some other winter birds are ridding the trees of myriads of insects' eggs and larvæ, the granivorous birds are reaping a crop of seeds, which, if left to germinate, would cause a heavy loss to our agricultural interests.

As scavengers we understand that certain birds are of value to us, and therefore we protect them. Thus the vultures or buzzards of the South are protected both by law and public sentiment, and as a result they are not only exceedingly abundant but remarkably tame. But we do not realize that gulls and some other water birds are also beneficial as scavengers in eating refuse which, if left floating on the water, would often be cast ashore to decay.

—*Frank H. Chapman in Bird Life.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

The critical point in the world's history at the present moment is Russia, and the man in whom the hope of the hour centers is Count Witte. Christmas day found a pitched battle raging in the streets of Moscow between the troops and the revolutionists with a loss of life that will run up into the thousands. The apparent result at this writing (December 30) has been a victory for the troops, a demonstration of the loyalty of the army and a general clearing of the atmosphere which will help to show the Rusian people that their worst enemies are the organized forces of riot and anarchy. The "battle of Moscow" looks to us like a tactical blunder on the part of the radicals and a distinct gain for Witte.

Recent acts of Governor Deneen have revived the hope that he might give us a vigorous reform administration. He is compelling the restitution to the State of thousands of dollars which in previous administrations had been by tacit consent been considered the perquisites of State treasurers and auditors. He has also announced his intention to reappoint Dr. Emil G. Hirsch to the position on the State Board of Charities from which his resignation a few years ago was a resounding protest against prevailing political methods. If Mr. Deneen desires that popular confidence, which is a more dependable political asset than the favor of politicians, he will keep on doing things of this kind.

While the Governor's stock has been rising, Mayor Dunne's has been falling a little in the past few weeks, owing to certain movements apparently looking toward the building up of a personal political machine, and particularly to the appointment of a man of the politician type as attorney of the Civil Service Board. The new president of the Drainage Board has taken sides with reform in no uncertain tone by naming Mr. Hoyt King as his private secretary.

The death of the venerable Judge Murray F. Tuley on Christmas day removes from Chicago one of its really great men. The last conspicuous act of his life was one of true leadership—the suggestion to the democrats of Chicago that municipal ownership should be their paramount issue and that Judge Dunne was the logical candidate. If the present movement for municipal ownership shall issue in success, the name of Judge Tuley will go down to posterity as the father of it. A very different feeling is awakened by the news of the death of Charles T. Yerkes, recalling as it does the baleful influence of his career upon the civic life of Chicago.

The announcement that the "ninety-nine year claims" of the Chicago traction companies are at last to be argued before the Supreme Court of the United States in January moves us to indignant protest at the law's delays. Surely a system is in need of radical mending, under which a great city is prevented for years from obtaining a decision upon a question vitally affecting the rights of the people. Is there possibly a connection between the fact that our ablest lawyers are generally in the employ of great corporations, and the other patent fact that Bar Associations are silent in the presence of a system of legal delays which is rapidly becoming intolerable?

A vast traction merger has been effected in New York city, by which the Belmont and Ryan interests gain control of every elevated, surface and tunnel line in Manhattan and the Bronx.

That was a genuine victory when President Butler of Columbia won over a hostile mass-meeting of students to sympathy with his advanced attitude on the subject of football. Further progress is marked by the formation of a representative committee of the athletic interests of the colleges to endeavor to secure a reform of the rules of the game. We observe no reference, however, to the gambling features which President Eliot rightly insists are more serious than the danger to life and limb.

The Walsh bank crisis in Chicago has been tided over without further serious developments, and Secretary Shaw announces that no grounds for criminal prosecution have been found. The newspapers have been praising the way in which the Chicago banks came to the rescue. But this simply indicates to us that they were mightily scared, and that every one of them had better be investigated at once and thoroughly. The banks of a great financial center like Chicago ought to be under the most constant and rigid government inspection, the officials of the State and the nation working together.

The best news on Christmas day was the appointment of our delegates to the new Hague conference looking toward universal peace. Disarmament is pronounced "impracticable," but disarmament will be found to be more and more the cry of the hour.

It is announced that over 80,000 Chicagoans have been illegally naturalized, owing to the fact that their papers were issued by criminal courts which, some one has just found out, have no such jurisdiction. We think this is one on the learned members of the bar and bench.

The Santo Domingan muddle, already embarrassing enough, is further complicated by a revolution in the island, although the new government apparently intends to maintain the modus vivendi in which the President's so-called treaty has involved us.

The closing of the Washington Park Racing Club of Chicago and the disbanding of the organization is further evidence, if evidence were needed, that horse racing today is purely a matter of gambling. The enforcement of the law by former Mayor Harrison killed the club.

The railroads are beginning to be thoroughly frightened on the rebate matter. The western roads have solemnly promised to be good in the future, and the indictment of the Burlington and two of its leading officials indicates that the past is not to be forgotten.

The infliction of heavy penitentiary sentences on five labor union officials and their two hired sluggers puts a black mark on the Carriage and Wagon Workers' Union of Chicago and will doubtless have a wholesome effect in the future. But it must be followed by equally summary inflictions upon offending members of the employing class.

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE THREE HUNDREDTH ANNIVERSARY OF THE DEATH OF THEODORE BEZA.—I do not know how much notice has been taken of this anniversary in America, but in Geneva plans for its celebration were already forming when I left.

Beza died the 13th October, 1605, but the memorial observance of the anniversary in Geneva was combined with the annual Festival of the Reformation, which occurs at the beginning of November. The plans included a Sunday evening meeting at the great Hall of the Reformation, Nov. 5; an afternoon one in the Aula of the University, Nov. 6, and an exhibit from 2 to 5 p. m. on both these days, in the Ami Lullin room at the Public Library, of portraits, autographs and works of Theodore Beza.

All seems to have been successfully carried out, according to plan, as arranged conjointly by the Company of Pastors and the Society of the Reformation Museum. The meeting on Sunday evening was the popular and local one, the speakers being all residents of Geneva. The principal address was that by Prof. Ernst Stroehlin, whose comprehensive erudition enabled him to do full justice to the subject, seconded, as it was, by reminiscences of a visit to Beza's birthplace (Vézelay in Bourgoyne) and other localities connected with his life.

The erudite and interesting professor was followed by Pastor Denkinger, who spoke briefly of Geneva as the land of liberty, the city of refuge, open to the victims of every despotism. It was made so by the indefatigable work of its reformers, who gave themselves, body and soul, to the task, in a way that we can hardly realize. For any adequate conception of it, he referred his hearers to the new volume by Prof. Doumergne, of the Faculty of Montauban, *Geneve calviniste*, a work which, he said, should win for its author the gift of honorary citizenzship from Geneva.

The Monday meeting at 4 p. m., in the University Aula, was largely attended by the intellectual circles of Geneva, including many University students. It was presided over by Pastor Eugène Choisy, who explained that it had seemed best to celebrate this anniversary in somewhat modest fashion, in view of the great festival projected for 1909 to commemorate the fourth jubilee of the birth of Calvin and the 350th anniversary of the founding of the Academy of Geneva by him with Theodore Beza as its first rector.

The speakers at this meeting were mostly from abroad, being Prof. Emile Doumergne, of Montauban, biographer of Calvin; Baron von Schickler, president of the Society for the History of French Protestantism, with headquarters at Paris; M. Vuilleumier, representing the University of Lausanne; Prof. Charles Borgeaud, the University of Geneva, and, lastly, Pastor M. N. Weiss, librarian of the Society for the History of French Protestantism. They held the unflagging interest of their auditors for nearly two hours.

At the close of each of these meetings a very appropriate souvenir was distributed to those present, in the shape of an excellent biographical sketch of Theodore Beza, by Revs. Alexandre Guillot and Eugène Choisy. It was tastefully issued in pamphlet form with a portrait of Beza on the cover. We cull from it the following details as to the life of the reformer:

Theodore Beza was born at Vézelay, in Bourgoyne, June 24, 1519, of a noble family. His father was bailiff of the town. His mother was a woman of great kindness of heart,

much loved by the poor. He had two uncles, one an abbot, the other a member of parliament. Both were fond of him. The latter had him brought to Paris at the age of five years and took charge of his education. Wishing this to be both thorough and extensive, he placed the little lad in the family of the famous humanist, Melchior Wolmar, who had been won over to the Reform. With him Beza lived for seven years, at Orleans and at Bourges, until persecution obliged Wolmar to fly to Germany. Beza, then sixteen years old, would have followed him, but parental authority kept him in France and sent him to Orleans to study law. Time, however, was to show that the impression made on him by his early master was not lost, and he himself always regarded the day of his arrival in Wolmar's home as that of his second birth.

At the age of twenty, Beza returned to Paris licensed to practice law, but more fond of writing verses, in imitation of his favorite Greek and Latin poets, than of legal practice. A brilliant and popular young fellow, helped forward in every way by his uncles, he led for a time a rather worldly existence. He was, however, too conscientious to be satisfied with that sort of a life and thought often of breaking away from it. This meant, however, a rupture with his uncles and the sacrifice of the very considerable income enjoyed through them. Not unnaturally the young man hesitated. He, however, went so far as to betroth himself solemnly, in the presence of witnesses, to Claudine Denosse, a young woman of humbler origin, but perfect respectability, whom he loved. This betrothal was secret.

A severe illness finally brought him to a decisive sense of duty. As soon as he was able to leave his bed, he packed his few personal possessions, abandoned country, family and friends, for the sake of Christ and, with his betrothed, went into voluntary exile at Geneva. His first proceeding on arrival there was to be duly married in church to Claudine Denosse; his second, to seek a means of livelihood.

Through the influence of Calvin and Viret he was appointed Professor of Greek literature at Lausanne. Here he spent seven busy years, occupied with his professional duties and the preparation of his principal works: His French translation of the Psalms, his Latin translation of the New Testament, and his *Confession de la foi chrétienne.* The latter convinced his father that he was by no means a heretic. Shorter and more popular than Calvin's *Institutio,* it met with a great success.

Troubles between the Bernese government and the church at Lausanne, in which Viret became involved, seemed to put Beza's position in jeopardy, so he resigned and retired to Geneva just in time to become professor of theology and first rector of the new academy founded by Calvin. He also received gratuitously the rights of citizenship in recognition of his great learning.

He was often sent on important missions, the most notable being that to Poissy to defend the cause of the Reform before Catherine de Medici, Charles IX, and the most distinguished nobles and prelates of France. He acquitted himself of this difficult task in a manner to command the respect even of his adversaries, and it seemed that a season of religious peace was in sight. Then followed the horrible massacres of the Huguenots, leading to a condition of civil war, during which Beza was, with Condé, in the field, only returning to Geneva in 1564 in time to stand at the death-bed of his revered friend and master, Calvin, and to be named by common consent to succeed the latter as head of the church in Geneva. He bravely accepted the responsibility and carried it to the end of the century. The task was tremendous: oversight of the academic studies, frequent sermons, correspondence with churches abroad, keeping the Geneva church in the way it had started, efficient management of a clergy somewhat prone to vexatious dissensions, relations with the civil authority not always manageable and with a tendency to encroach on the rights of the church. But a man of heart, brains and action, with admirably balanced powers, though none of the highest quality; an eminent diplomat; an effective orator, knowing the ways of the world and everywhere at his ease, Beza confronted all difficulties without tremor or recoil, with utmost fidelity and with no defeat.

In 1588 the finances of the Republic were at their lowest ebb. All funds available were needed for the material defense of the state against its hereditary enemy, the duke of Savoy, so the professors at the Academy were all dismissed. In this crisis it was Beza who saved that institution from utter ruin by undertaking, singly, to continue all its courses.

His work for the French refugees was ceaseless and judicious. It has been proved that it was he who, after the massacre of St. Bartholomew, wrote the famous treatise on the *Droit des Magistrats* and boldly proclaimed the right and duty of the people to overthrow a tyrannical government which disregarded all laws of justice and equity.

His literary productivity was considerable. Beside the works already referred to he left a Life of Calvin, the *Icorres,* giving biographical sketches and portraits of heroes and martyrs of the Reform, and an Ecclesiastical History of the Reformed churches of France.

His drama, *Abraham Sacrifiant,* was presented in Geneva, Nov. 20, by students of the *Ecole libre de Théologie,* at the request of graduates of that school, as their contribution to the tri-centennial celebration. This is, perhaps, the first play written by a protestant. It was given four years ago by the students of Montauban, on the occasion of the tri-centenary of their Faculty.

Beza died Oct. 13, 1605, "as clear in mind as he had ever been, uttering the most beautiful prayers to God and admonitions to us all, that he had ever spoken. He rose from his bed and then, having lain down again, passed from this century into that of the blessed, with no appearance of regret, of pain or of suffering;" so says Diodati, as quoted by the Haag brothers.

Beza had asked, like Calvin, to be buried in the common cemetery of Plainpalais, but the Council would not consent to this, and directed his body to be taken to the cloister of St. Piérre. They feared, in fact, the threats of certain Savoyards, who, it is said, intended to dig up his body and carry it to Rome.

M. E. H.

"It's easy enough to be pleasant
When life flows along like a song,
But the man worth while is the one who will smile
When everything goes dead wrong."

—*Robert Louis Stevenson.*

Good name, in man and woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

—*Shakespeare.*

AFTER THE BOY.

One of the delegates to a state convention of Christian Endeavorers, a young business man, dressed in a natty rough and ready suit, every movement alert and eager, and telling of bottled energy within, came suddenly upon a red-faced citizen who evidently had been patronizing the hotel bar. Buttonholing the delegate a trifle unceremoniously, the latter said:

"What are you fellows trying to do down at the meetings? You are for temperance I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, looking him over from head to foot with a keen glance, "we evidently could not do much for you, but we are after your boy."

At this unexpected retort the man dropped his jocular tone and said seriously: "Well you have got the right of it there. If some one had been after me when I was a boy I should be a better man today."—*National Advocate.*

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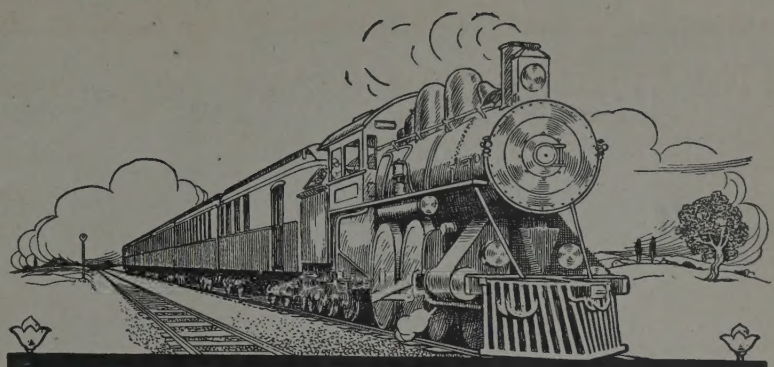

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